

THE

Churchman's Monthly Magazine.

[Vol. I.]

SEPTEMBER, 1804.

[No. 9.]

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*"Et sane cum judicandi vim Deus inseruerit humane menti, nulla pars veri
dignior est, in quam ea impendatur, quam illa que ignorari sine amittendæ
salutis æternæ periculo non potest."*
GROTIUS DE VER.

Since God has implanted in the human breast the power of judging, no species
of truth, upon which it is employed, is of a more dignified nature than that
of which we cannot be ignorant without hazarding the loss of eternal salvation.

NEW-HAVEN:

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DIRECTIONS

FOR A DEVOUT AND DECENT BEHAVIOUR IN THE
PUBLIC WORSHIP OF GOD.

CONCLUDED.

WHEN God's word is reading in either of the chapters, whether of the Old or New Testament, receive it not as the word of men, but, as it is in truth, the word of God, *which effectually worketh in them that believe.* 1 Thess. ii. 13. And therefore hearken to it with the same attention, reverence, and faith, as you would have done, if you had stood by Mount Sinai, when God proclaimed the Law, or by our Saviour's side, when he published the Gospel. But remember also that you hear in order to practise; and *be ye doers of the word, and not hearers only, deceiving your own selves.* James i. 22. Observe in those parts of Scripture that are read to you, what sins Almighty God there warns you against; what duties He there requires you to perform; what doctrines He there teaches you; and be sure that when you go home, you think of them, and live accordingly.

As soon as the *first lesson* is read, and again after the *second*, *Hymns after we renew our devout praises to God in certain Hymns appointed for that purpose.* And then with one heart and voice we all repeat the *Apostle's Creed*, or that which is commonly called the *Nicene Creed*, to signify and declare our assent to, and firm belief of the whole Scriptures, but especially of the Gospel of Christ. Many ignorant people seem to take the Creed to be a Prayer, and repeat it as such, which is a very gross mistake. It is not a prayer, but only a solemn acknowledgement and profession of our faith, or what we do believe as Christians. And by repeating it, here, we do in the face of the congregation, profess ourselves to continue in the number of Christ's disciples; and that as we were at first baptized, so we still believe in the name of the Father, Son, and Holy Ghost, One God, blessed for ever. And this also we do *standing*, to signify our readiness to defend this faith to the utmost of our power, against all opposition whatsoever. Be sure, therefore, that you really believe every article as you pronounce it, that you be not sound dissemblers and hypocrites in the sight of God: and when you stand up to repeat the Creed, let it be your serious purpose to continue in that good profession, and to stand by it, *and hold it fast without wavering*, (Heb. x. 23.) under all persecutions, if you shall be called at any time to suffer for it.

The next thing we do, is to make known our wants, and present our petitions unto God. But seeing that neither minister nor people can possibly do it aright without the grace and assistance of God himself; the minister first prays for his special presence with the people, saying, *The Lord be with you*; and they put up the same petition for the minister, answering him, *And with thy Spirit*. Upon which they all immediately adore God, and by turns lift up their hearts to him, striving, as it were, to outvie each other in prevailing with the Almighty to pour down his

The Scriptures read.

The Creed.

The Prayers or Collects.

Preparation thereto.

Short Ejaculations, or Petitions.

which spiritual application, both of the manna and of the rock, is made by St. Paul, 1 Cor. x. 3, 4. The second lessons contain full testimony of our Saviour's resurrection; the first gives an historical account of it; the second relates the story of the lame man being restored to his feet, through faith in the name of Christ; which must be taken as an undeniable proof, that he was then alive.

The first lesson, for Tuesday morning, contains the Ten Commandments, which were communicated to the people by the ministry of Moses; wherein is prefigured our Saviour, who was to be a Prophet like unto him; and who was to bring down a new Law from Heaven, and more perfectly reveal the divine Will to man.

The first lesson, for the evening, represents Moses interceding for the children of Israel, for whom he desired even to die, and *be blotted out of the book of life*; thereby typifying Christ, who *died, and was made a curse for us*.—The second lesson, for the morning, is a further evidence of our Saviour's resurrection; and, that for the evening, contains an argument, which proves, by his resurrection, the necessity of ours.

The Collects, Epistles, and Gospels, for these days, are the same as in the old Offices; only the Collect for Tuesday was, in king Edward's first prayer book, appointed for the second communion on Easter Day.

OF THE SUNDAYS AFTER EASTER.

ON the first Sunday after Easter, being the octave of Easter Day, there used to be a repetition of part of the service of Easter Day; and hence, this Sunday being celebrated, in like manner, as that feast, but in a lower degree, obtained the name of *Low Sunday*.

The Epistle of the day, is addressed to those newly baptized; Easter, and Whitsuntide, having been formerly (as has been before said) the seasons for baptizing. Both that, and the Gospel, were used, very anciently, on this day.

The other Sundays after Easter, were, as has been observed, all spent in joyful recollection of our Saviour's resurrection, and the promise of the Comforter; these make the principal subjects of all the Gospels, from Easter to Whitsuntide. The Epistles for the same period, attemper this joy, by repeated exhortations to the practice of duties, which alone are answerable to the profession of Christians. The Epistles, and Gospels, and all the Collects, (except the Collects for the 2d, and an alteration in the 4th), are all very antient. The Gospel for the 5th Sunday, is peculiarly applicable, as it foretells our Saviour's ascension, and as it relates to the *Rogations*, which are performed on the three following days.

CHOICE DIVINITY!

Selected from the Westminster Catechism.

Question. *What are the Decrees of God?*

Answer. The *Decrees* of God are his eternal purpose, according to the council of his own will, whereby, for his own glory, he hath *fore-ordained whatsoever comes to pass*.

Q. *Did our first parents continue in the estate wherein they were created?*

A. Our first parents being left to the *freedom of their own will*, fell from the estate wherein they were created, by sinning against God.

Q. *What doth every sin deserve?*

A. Every sin deserves God's wrath and curse both in this life, and that which is to come.

Q. *Are all transgressions of the law equally heinous?*

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. What is the misery of that estate into which men fell?

A. All mankind by their fall, lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and the pains of hell forever.

Q. Did God leave all mankind to perish in the estate of sin and misery?

A. God having out of his mere good pleasure, from all eternity elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the state of sin and misery, and to bring them into an estate of salvation by a Redeemer.

Q. What is the chief end of man?

A. Man's chief end is to glorify God and to enjoy him forever.

Q. Who is the Redeemer of God's Elect?

A. The only Redeemer of God's Elect, is the Lord Jesus Christ, who being, &c.

On these *harmonious* and *edifying* questions and answers, it is needless to make any remarks, for however gloomy their doctrine is, they, with sufficient clearness, speak their own meaning.

To this doctrine, Archbishop Laud was a zealous opponent, which made him so obnoxious to its advocates.—"What Archbishop Laud aimed at, was, to keep out the high predestinarian notions from disturbing the peace of the Church. He saw clearly enough, and the example of the United Provinces was striking, that if the preachers were suffered to indulge the fashionable humour of lecturing upon the sublapsarian and supralapsarian schemes; upon the irrelative decrees of the Almighty; upon the absolute, unconditional election of some, and the absolute reprobation of others, with all the points necessarily connected with such gloomy and mysterious topics, *Puritanism* and *Antinomianism* would break in with a full tide." [Orthodox Church, Mag.]

FOR THE CHURCHMAN'S MAGAZINE.

REMARKS

RESPECTING THE UNHAPPY FATE OF CAPT. COOK.

They grieved him with their hill-altars; and provoked him to displeasure with their images. Psalm lxxviii, verse 59.

TO the illustrious navigator, Capt. Cook, I cordially lament that these words should be in any degree applicable; yet I am compelled to say, in his death I see the finger of God;—and that his shocking death, and his no less shocking dismemberment, seem to have been the wages of his suffering himself to receive an idolatrous name, and admission into an idolatrous religion.—In a former number, I presumed to publish some strictures upon Mr. Pope's notion, of its being a matter of indifference, whether we worship *JEHOVAH*, *Jove* or *Lord*;—and from this subject was naturally led to enquire, whether, in modern times, any instances of vindictive punishment for idolatrous apostacy are on historic record;—and immediately that of Capt. Cook presented itself as an instance full in point.

Mavor's Voyages, vol. 7. Capt. Cook's third voyage.—"Soon after the Resolution had got into her station, one of the priests of Owhyhee, named Koah, arrived. Being conducted into the cabin, he approached Capt. Cook with great veneration, and threw over his shoulders a piece of red cloth, which he had brought along with him. Then stepping a few paces back, he made an offering of a small pig, which he held in his hand, whilst he pronounced a discourse that lasted for a considerable time."

This carries on the very face of it, every appearance of an initiatory ceremony—and in several instances bears a distant resemblance to the Jewish rite of circumcision, and the baptism of Christians.—The children of Jews as well as Christians at those times antiently received some additional honorary robes or garments. At this day the Greek Church practices the giving a white garment to every child or person at baptism, the priest pronouncing this form of

words—"Receive this white robe, as the garment of thy regeneration, and keep it spotless, 'till the day of the coming of our Lord Jesus Christ, and verily thou shalt enter with him into the glory of the Father."—Hist. Gr. Ch.—In the colour of the *Christian garment*, and that of the *idolatrous swathe*, may clearly be distinguished the character of the different systems—the one a system of blood, and the other of love and good will to men.

It is uncertain whether the offering of a pig to Capt. Cook, was meant to him as a deity, or to be for a feast on the occasion, as all covenants of a religious nature among idolators were wont, time immemorial, to be ratified by killing and eating some animal which they esteemed sacred to their gods.—The *hog* was sacred to a great many gods of the idolatrous world, hence arose the necessity of such repeated and positive commands given by the true God to his Church of Israel, not to eat, nay, not to touch that desecrated animal.

"When this ceremony was over (adds the historian) Koah dined with Capt. Cook;—and in the evening, we landed at the beach, and were received by four men, who carried wands tipped with dog's hair, and marched before us, pronouncing with a loud voice a short sentence, in which we could only distinguish the word *ORONO*. The crowd which had been collected on the shore, retired at our approach, and not a person was to be seen, except a few lying *prostrate* on the ground, near the huts of the adjoining village."

It appears that among these idolators the name of Capt. Cook was abolished, and the name of *Orono* substituted in its stead. From the prostrations which their priests after giving him this name, commanded the populace to make whenever he was among them, it is certain that it denoted something divine. *Orono* and the Greek word for *heavens*, almost tempt one to hazard a conjecture, that they thought the Navigator was the God of the heavens; and in this conjecture, they gave as good tokens of skill in discovering divinities, as the people of one of the cities of highly polished Greece, who called Barnabas, Jupiter, and Paul, Mercury. But by the by, we may observe how—Barnabas and Paul avoided all divine honours—whilst our circumnavigator, accepted of them, without offering a single admonition "to quit those vanities, and worship only the living God."

"Before I proceed (continues our historian) to relate the *adoration* that was paid to Capt. Cook, and the peculiar ceremonies, with which he was received on this fatal island, it will be necessary to describe a *morai* or burial place, situated at the south side of the beach of Kakooa.

"It was a square solid pile of stones, about forty yards long, twenty broad, and fourteen in height. The top was flat and well paved, and surrounded by a wooden rail, on which were fixed the skulls of the captives sacrificed on the death of their chiefs. In the centre of the area, stood a ruinous old building of wood, connected with the rail on each side by a stone wall, which divided the whole space into two parts. On the side next the country, were five poles, upwards of twenty feet high, supporting an irregular kind of scaffolding; on the opposite side, towards the sea, stood two small houses, with a covered communication."

"We were conducted by Koah to the top of this pile, by an easy ascent.—At the entrance we saw two large wooden *images*, with features *violently distorted*, and a long piece of carved wood, of a *conical form*, inverted, rising from the top of their heads; the rest was without form, and wrapped round with *red cloth*. We were here met by a tall young man, with a long beard, who presented Capt. Cook to the *images*; and after chanting a kind of hymn, in which he was joined by Koah, they led us to that end of the *morai*, where the five poles were fixed. At the foot of them were *twelve images* ranged in a semicircular form, and before the middle figure stood a high stand a table, on which lay a *putrid hog*, and under it pieces of *sugar-cane*, *cocoa-nuts*, *bread-fruit*, *plantains*, and *sweet potatoes*. Koah, having placed the Captain *under* this stand, took down the *hog*, and held it *toward* him; and after having a second time addressed him in a long speech, pronounced with much vehemence and rapidity, he let it fall on the ground, and led him to the scaffolding, which they began to climb together, not without great risk of falling.—At this time we saw, coming in solemn procession, at the entrance of the top of the *morai*, ten men carrying a *live hog*, and a large piece of *red cloth*.—Being advanced a few paces, they stopped,

"and prostrated themselves; and Kaireekkea, the young man abovementioned, went to them, and received the cloth, carried it to Koah, who wrapped it round the Captain, and afterwards offered him the hog, which was brought by Kaireekkea with the same ceremony."

"Whilst Capt. Cook was aloft, in this awkward situation, swathed round with red cloth, and with difficulty keeping his hold amongst the pieces of rotten scaffolding, Kaireekkea and Koah began their office, chanting sometimes in concert, and sometimes alternately. This lasted a considerable time; at length Koah let the hog drop, when he and the Captain descended together. He then led him to the images before mentioned, and having said something to each in a sneering tone, and snapped his fingers at them as he passed, he brought him to that in the centre, which, from its being covered with red cloth, appeared to be in greater estimation than the rest. Before this figure he prostrated himself, and kissed it; desiring Capt. Cook to do the same, who suffered himself to be directed by Koah throughout the whole of this ceremony."

"We were now led back into the other division of the morai, where there was a space ten or twelve feet square, sunk about three feet below the level of the area. Into this we descended, and Capt. Cook was seated between two wooden idols, Koah supporting one of his arms, whilst I was desired to support the other. At this time arrived a second procession of natives, carrying a baked hog, and a pudding, some bread-fruit, cocoa-nuts, and other vegetables, which were presented as before."

"When this offering was concluded, the natives sat down, fronting us, and began to cut up the baked hog, to peel the vegetables, and break the cocoa-nuts; whilst others were employed in brewing the ava, which is done by chewing it in the same manner as at the Friendly Islands. Kaireekkea then took part of the kernel of a cocoa-nut, which he chewed and wrapped it in a piece of cloth, rubbed with it the Captain's face, head, hands, arms and shoulders. The ava was then handed round, and, after we had tasted it, Koah and Pareea began to pull the flesh of the hog in pieces, and to put it into our mouths. Capt. Cook was served by Koah."

"When this last ceremony was finished, we quitted the morai—the men with wands conducted us to the boats, repeating the same words as before. The people again retired, and the few that remained, prostrated themselves as we passed along the shore. We immediately went on board, &c."

"During the rest of the time we remained in the bay, whenever Capt. Cook came on shore he was attended by one of these priests, who went before him, giving notice that the Orono had landed, and ordering the people to prostrate themselves."

In a subsequent number, Strictures on this flagrant instance of apparent apostacy to idolatry will be presented to the public, to shew that it is a matter of the highest possible concern, that **JEHOVAH** be our **GOD**, and that we worship **HIM**, and **HIM** only.

S.

SACRED CRITICISM.

ACTS chap. xix. verse 2.—*We have not so much as heard, whether there be any Holy Ghost.*

By the Holy Ghost here, is undoubtedly meant the gifts of the Spirit, in prophecy, tongues, &c. as in verse 6—*The Holy Ghost came on them and they spake with tongues and prophesied.* These gifts under the Law had ceased some time before, but were now renewed under the Gospel;—which was an evident proof that Christ was come, as Joel (ch. ii. ver. 28, &c.) had predicted, "*And it shall come to pass afterward, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophecy, your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit;*"—and as recorded Acts, chap. ii. verse 4.—*And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*—But according to our translation of the text now under review, these

twelve Disciples of John the Baptist are represented as saying—*We have not so much as heard whether there be any Holy Ghost.* Can this imply that they had never heard of the Holy Ghost?—Or did they intend to say, that they had not heard of the *effusion* of the Holy Spirit, of which their Master had given them intimations?—This indeed seems to be the meaning of their words, but not well expressed.—The Cambridge manuscript reads *lambanosi tines*, that is, “We have not so much as heard that *any persons do receive* the Holy Spirit.” This is a just interpretation; but the authority for that reading is not sufficient: In our English version, St. John, chap. vii. verse 39—the same sort of phrase is justly translated—*The Holy Ghost was not yet given.* If our translators had kept to that manner of rendering in the case before us, they would have made the sense as clear and intelligible.—*We have not so much as heard whether the Holy Ghost be yet given.*

Genesis, chap. iv. verse 1.—*I have gotten a man from the Lord.* In the Lutheran bible, this passage is rendered—*Ich have den mann den herrn; I have gotten the man the Jehovah.* The Syriac and several other versions have the same rendering.—Eve supposed that she had borne *the Jehovah*, the bruiser of the serpent’s head, who, she believed, would become *man* by being born of her, and therefore said—*kenithi aish ath Jehovah; that is, I have gotten a MAN the JEHOVAH.*

A SUCCINCT HISTORY OF BAPTISM, AS CELEBRATED BY THE PRIMITIVE CHURCH.

CHAP. 4th—Of the Subjects of Baptism.

IT is certain, that none but living persons, adults or infants, were ever reckoned subjects of Baptism in the primitive Church;—and the ancients had no such custom as the moderns, of giving baptism to churches, bells, ships, &c. The earliest notice we have of this perversion of baptism, is in the capitulars of Charles the Great (about the year 806) where it is mentioned only to be censured. Afterwards it found its way into the Roman offices, and became one of the *centum gravamina*, or *hundred grievances* of the German nation, drawn up in the diet of the empire held at Nuremberg, A. D. 1518.

In Africa we meet with a custom a little more antient, though no less superstitious, *viz.* that of baptizing the dead. This sort of baptism was administered to some who had neglected to receive baptism in their life time. This was an error of the Montonists, and stands condemned by the third council of Carthage. The Marcionite manner of baptizing the dead is thus described by St. Chrysostom. “When any catechuman was dead, they hid a living man under the bed of the deceased; then coming to the dead man, they asked him if he desired to receive baptism; upon which, the other answered for him, that he would be baptized in his stead; and so they baptized the living for the dead. And for this practice they pleaded the Apostles’ authority; *Why are we then baptized for the dead?*” 1 Cor. xv. 29.—But if this were allowed, in vain had God threatened those who die unbaptized.—Some think that the Corinthians were the first contrivers of this sort of baptism, and appeal to the authority of Epiphanius. But that author says only, that there was an uncertain tradition concerning some schismatics in Asia, in the Apostle’s time, who practised the custom of baptizing for the dead, lest in the resurrection they should be punished for want of baptism. And the same tradition asserted that the Apostle hence took occasion to say, “*If the dead rise not, why are we baptized for the dead?*”—But Epiphanius rejects this opinion.—Some think that the expression, baptizing for the dead, refers to another custom, of baptizing over the monuments of martyrs, who died for the faith, in hopes of a future resurrection.—But that custom was subsequent to the time of the Apostles, and therefore could not be alluded to by St. Paul or his cotemporaries.

St. John Chrysostom says, (Tim. iii. p. 514,) “After recitation of the sacramental and solemn words, and the venerable rules of the doctrines brought from heaven, we add this at the end, when we are about to baptize, we command him to say, *I believe in the resurrection of bodies*, and we are baptized

in or *on* this faith. For, after professing this with the other articles, we are put into the fountain of those sacred waters. St. Paul, therefore, reminding them of this, (viz. this custom of professing before baptism, with other articles, this of the resurrection of the dead) said, why also art thou baptized for the dead, that is, the dead bodies?—For on this, thou art baptized, believing the resurrection of the *dead body*, that it remains no longer dead, and thou indeed by words believest the resurrection of the dead. Then the priest, as in picture or representation, demonstrates to thee, by what he doeth, the things that thou hast believed, and professed by words; when thou believest without a sign, he allows thee a sign, viz.—in *putting into*, and *taking out of the water*, which is the sign of *descending* into the state of the dead, and *ascending* from thence."

Theophylact (about the year 1000) on this subject taught thus—"They that are to be baptized do all profess the symbol of the faith, in which, after others, this is set down, I believe in the resurrection of bodies; the Apostle therefore saith, that they who believe there is a resurrection of dead bodies, have been baptized *in*, or *on* these hopes, if they be deceived (that is, if there be no resurrection) what shall they do? And indeed, why are men at all baptized for the resurrection, that is, on the hope, faith, or expectation of a resurrection, if the dead are not raised?"—See Dr. Hammond on 1 Cor. xv. 29.

Clemens Romanus, who lived in the time of the Apostles, though he does not directly mention *infant baptism*, yet says, "Infants are affected by the sin of Adam;—and we know that baptism is intended to purge them from that contagion."

Hermes Pastor lived about the same time (mentioned by St. Paul in his Epistle to the Romans) and has several passages to shew the general necessity of *water*, that is baptism, to salvation.

Justin Martyr, who lived in the second century, speaks plainly of *infant baptism*, as used from the times of the Apostles. Justin wrote his second apology about the year 148, in which he says, "there were Christians then living, some seventy-five years old, who had been made disciples to Christ, from their infancy," and therefore must have been baptized in the first age, whilst some of the Apostles were living.—In his dialogue with Trypho the Jew, he speaks of "Adam's progeny as liable to death and the deception of the serpent, by reason of Adam's sin."—Now, if all mankind be born with original sin, *infants* as well as others, have need of regeneration or baptism, to free them from it. In another place, he makes baptism parallel to circumcision;—"We have not (says he) received that carnal circumcision, but the spiritual circumcision which Enoch, and those like him observed; and we have received it by baptism through the mercy of God, because we were sinners; and it is incumbent on all persons to receive it the same way."—Now, if baptism answers to circumcision, and succeeds in its room, and be necessary to be received; then, as *infants* were to be admitted to circumcision, so they were to be admitted to baptism, as the divinely appointed mean of cleansing them from original sin.

The author of the *recognitions* (about the year 200) gives these reasons for the necessity of Baptism:

1st. That it is fulfilling the will and pleasure of God.

2d. The man who is regenerated by water, and born again of God, is thereby freed from the weakness of his first nativity, which came to him by man; and so made capable of salvation, which he could not otherwise obtain.

And though this author does not expressly mention *infant baptism*, his reasons are such as shew he means to comprehend the infantile part of our species.

Irenæus, Bishop of Lyons, born about the year 97, a disciple of Polycarp, who was a disciple of St. John, about the year 176 wrote his book against heresies, in which are three things relating to this matter, which appear very evident, allowing him to be a competent witness of the Church's doctrine and practice upon this point during the second century.

1st. That the Church then believed the doctrine of original sin.

2d. That the ordinary means of purging away this sin, was *baptism*.

3d. That *children* as well as others, were then actually baptized to obtain remission of sins, and apply the redemption of Christ to them.

Tertullian, who lived in the latter end of the second century, and the beginning of the third, though he had some singular notions about this matter,

yet sufficiently testifies the Church's practice. Though, in his private opinion, he was for deferring the baptism of infants till they came to years of discretion, yet, he argues so for this, to shew that the practice of the Church was otherwise.

Origen lived in the beginning of the third century, and nothing can be plainer than the testimonies alledged from him. "It may be enquired (says he) what is the reason why the Baptism of the Church which is given for the remission of sins, is, by the custom of the Church, given to *infants* also?—Whereas, if there were nothing in *infants* that wanted remission, and indulgence, the grace of Baptism might seem useless to them." In another place, he says, "*Infants* are baptized for the remission of sins;"—which he explains to be the pollution of our birth, and derives the custom from an *order* of the Apostles.

In the middle of this age lived St. Cyprian, in whose time there was a question moved;—"On what day *infants* ought to be baptized."—To which Cyprian and a council of sixty-six Bishops answered—that, "Whereas some hold, that the rule of circumcision should be observed in Baptism, all in that council were of a contrary opinion. It was their unanimous resolution and judgment, that the mercy and grace of God was to be denied to *none as soon as he was born*; for if the *greatest offenders* have forgiveness of sins when they come to believe, and no person is kept off from Baptism and grace, how much less reason is there to prohibit an *infant*, who, being newly born, has no other sin but original sin, which is not his own, and may therefore be more easily forgiven him?"

The writers of the fourth century are explicit and full to the same purpose; which is sufficient to shew that *infant baptism* was not owing to any new doctrine begun in the third century, as some assert, but was derived from more antient principles, and handed down through the two first ages, by apostolical practice.

It will be proper here to observe several *things relating to the Baptism of infants*. Some in the African Church confined Baptism to the eighth day, pretending that an *infant* during the first seven days after its birth is unclean, and that the eighth day was observed in the Jewish circumcision. To the first of these Cyprian answers, that this could be no reason to hinder the giving to an *infant* the heavenly grace: and to the other he replies, that the spiritual circumcision ought not to be restrained by the circumcision that was according to the flesh; but that all are to be admitted to the grace of Christ: forasmuch as Peter says in the Acts of the Apostles, *The Lord hath shewed me that no person is to be called common or unclean*.—This is the only place, where we ever read that this question was made and after the resolution here given, we find not that it was again proposed.—So that the circumstance of *time* seems never to have prevailed in the Christian Church.

In some Churches, it was customary to defer the baptism of infants as well as adults when there was no apparent danger of death, to some of the superior festivals, which were more peculiarly designed and set apart for baptism. Thus, in Thessaly, they baptized only at Easter. Upon which account a great many died without baptism in those parts, as Socrates says, book v, chap. 22.—He does not say expressly that this was the case with *children*; but there are reasons to induce us to think that it was—for there are canons, both in the French and Spanish councils which order the *baptism of children*, except in case of absolute necessity, to be celebrated on Easter Sunday—whence Palm Sunday, or the Sunday before Easter, had the name of Octava Infantum—*The Octave of Infants*. In consequence of these canons, St. Austin and St. Ambrose speak of so great numbers of *infants* being brought to Church at Easter to be baptized.—There is abundant proof that Easter was the stated time in many countries for the celebration of Baptism, though in cases of necessity, children, as well as adults, might receive baptism at any time.

Before we close this subject of *Infant Baptism*, it may not be improper to answer certain cases and questions which may be put concerning it, so far as they are to be resolved by the practice of the Church, or the judgment of antient writers.

1st. "Whether *children*, having only one parent *Christian*, were capable of baptism?"

2d. "Whether *children* of parents under excommunication, and the Church's censures, might be baptized?"—St. Austin gives his opinion that they might, as in the case between Auxilius, a young bishop, and one Classicianus, whom he had laid under an anathema, together with his whole family.

3d. "Whether *children*, who were either exposed or redeemed from the barbarians, and whose parents were unknown, and consequently it was uncertain whether they had been baptized or not,—were to be baptized?"—The fifth Council of Carthage decreed, "that they were to be baptized, lest an hesitation in that case should deprive them of the benefits of that sacrament."—This resolution was made at the instance of the legates of the Churches of Mauritania, who informed the Council that many such children were redeemed from the barbarians; in which case it was not certain whether their parents were heathens or Christians.

4th. "Whether *infants*, whose parents were known to be Jews or Pagans, falling into the hands of Christians, were to be admitted to baptism?"—St. Augustine affirms in express terms,—“This grace (says he) is sometimes vouchsafed to the children of Infidels, that they are baptized, when, by some means, through the secret Providence of God, they happen to come into the hands of pious Christians.”

When such children were either bought or redeemed with money, made lawful captives in war, or taken up by any Christian persons, having been exposed by their parents; in all such cases, either the faith and promises of the sponsors, or the faith of the Church in general, who was their common mother, was sufficient to give them a title to Christian baptism.—The holy Virgin of the Church did frequently, in such exigences, become their sureties, and take care of their education. And hence it was that many *children* were brought to baptism, when they were neglected by their nearest relations.”

5th. Whether *children* might be baptized, who were born whilst their parents were heathens?—Of this there can be no doubt; for as soon as the parents themselves were baptized, they were obliged to have their families baptized also;—and by a law of the emperor Justinian (about the year 540) a severe penalty was laid upon such parents as neglected to get their children baptized.—Photius, Patriarch of Constantinople (about the year 840) repeats this law in his *Nomo-canon*, and adds another to it, concerning the Samaritans, that though they themselves might not be baptized till they had been catechumens two years, yet their *little ones*, who were not capable of instruction, might be admitted to baptism, without any such delay or prolongation

[To be continued.]

TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

Gentlemen,

KNOWING your exemplary regard for every thing that relates to good order and decorum in religious matters, and believing that your sentiments concur with mine, with regard to the impropriety of administering the Sacrament of Baptism in private houses, instead of requiring the children to be brought to Church; I am desirous of offering to the consideration of your readers my thoughts on that subject.

I am of opinion, gentlemen, that this evil originates from a variety of causes; 1st, in affection of grandeur; 2dly, from self-interest on the part of those, who paid for dispensing with rubrics and canons; and, 3dly, from that general indifference to the offices of religion; to which I may add the unreasonable plea of tenderness for the child, to whom it is supposed it would be fatal to be taken to Church, even in the month of June.

If the clergy should attempt to vindicate themselves by saying, they comply with what they do not approve, for fear of giving offence; I would only wish them to consider, whether they do not rather lower their character by such an improper compliance, than conciliate the favour and esteem of their parishioners.

Men of sense cannot but know, that when they ask a clergyman to perform this duty, they call upon him to act contrary to the directions of the rubric; and they do not esteem him the more, but the less, for his indifference to pro-

priety, and his undue regard to his own advantage. I am persuaded, that every clergyman, who, with civility and respect, would decline any proposal of this kind, urging as an objection, the impropriety of the thing, and its being contrary to the rule of his conduct, would rise higher in the estimation of his parishioners, than by any improper self-regard, or any undue compliance with their humour, their indolence, or indifference.

But, from the very words of the service, it appears that the compilers of our Liturgy had no idea of the sacrament of baptism being administered in any other place than at the fount or altar in the Church. For the words are—“Ye have brought this child *here* to be baptized.” Now, no one acquainted with propriety of expression, will say, that the word *here* relates to the verb *brought*, because it certainly would have been *hither*, not *here*: “Ye have brought this child *here* to be baptized,” that is, in the Church. Such as read the word *here* for *hither*, have argued, that when this service is performed at home, and the clergyman sent for to perform it, there ought to be a slight alteration made in the words; and instead of his saying, Ye have brought this child *here*, that is, *hither*, to be baptized, he should say, Ye have brought *me here*, that is, *hither*, to baptize this child.

In short, gentlemen, it fares with this, as with every other deviation from the right way, that we are gradually led into absurdities, of which at first we were not aware; and the only way to maintain a character of consistency and respect is firmly to adhere to the rules presented for our conduct, not yielding to the importunity of those, who from improper motives, would first seduce the clergy from their duty, and then treat their too easy compliance with contempt.

I shall add one other argument in favour of administering this sacrament, as the rubric directs, in the public congregation, viz. that, to an attentive and well-disposed congregation, it is found to be extremely edifying and impressive; the hearers are reminded of their own sacred engagements, by the intervention of others, at their baptism; and such as have undertaken the office of sponsors, learn that it was not a mere matter of form, but a very important duty, when they promised in behalf of the baptized infant, to see that it be brought up to “lead a godly and a Christian life;” and lastly, to all are represented in this rite the duties of their Christian profession; “to die unto sin, and to rise again unto righteousness:” so that it becomes, when rightly considered, a most instructive service, not to be confined to a bed-chamber or a drawing room, but most proper to be performed where all may hear, and all may be edified. I mean that children, when really sick, should always be privately baptized, and at a convenient time should be admitted into the Church. I am, &c.

A LOVER OF ORDER.

FOR THE CHURCHMAN'S MAGAZINE.

ON DUELLING.

Pride was not made for Man—nor furious anger for him who is born of a Woman.

S. S.

EXCESSIVE anger and revenge are ever productive of cruelty.—There is something in them so opposite to all the gentle and fine feelings of humanity, that there is reason for considering them as certain marks of human depravity, and apostacy from God and goodness.

Estimate the *tree by its fruit*.—Some men make use of secret means, to destroy privately those who have offended them: others take the more open and fashionable method of duelling;—which, though not so infamous as the former, in the eyes of the misjudging part of mankind, cannot be justly reckoned less cruel; especially as it is often occasioned by mere trifles, or very slight or imaginary provocations; and many times happens between the most intimate friends;—who, although too thoughtless of the turpitude and cruelty of the action, before it be committed, yet, when *one* falls, the *survivor* sees it in its true and horrible form; and would then *give*, as the expression is, *the whole world, if in his power, that he had not committed so shocking and detesta-*

ble a crime!—a crime without remedy, and for which no adequate recompence can possibly be made.

This abominable custom of duelling is of Gothic original, and stands upon the same ground, as cock-fighting—bull-baiting, and shooting for six-pence at some ill-fated domestic fowl.—The principle is the same—a degree of knight-errantry pervades every branch of the falsely called honorable deed.—The eye accustomed to behold quivering limbs and the flowing blood of animals tortured to gratify the vanity of an unfeeling marksman, may soon be brought to have an *equal* indifference for the consequences of an *equal* quantity of powder and lead levelled at the side of a brother mortal.—The transition is easy from the shedding of *one sort of blood* to that of *another*.—The paths which lead from one sort of folly to another—from one sort of vice to another—from a lesser to a higher degree of guilt, are all upon the descent—“*leading down to the chambers of death*.”

Not only does a Stoical indifference about a man's future state prompt him to revenge for injuries real or imaginary, and to perpetuate his name on this side the grave by some action meriting public notoriety;—but by progressive steps of indifference to the pleasure or pain of others, he may even bring his mind to be indifferent to his own life, especially so, if his condition is checkered with cross accidents, which now and then rouse him from his lethargy, and make him wish for death as the universal cure of all ills. It would not be difficult to enumerate several instances of duels fought upon this desperate principle.

Infidelity is also a strong prompter to duelling.—The man who lives without God—without a dependence on his unmerited goodness, without any assistance in his merciful Providence—without the most cursory idea of future amenability for the deeds done in the body—will neither be very careful of his obedience to the laws of God nor man.—A mixture of perverted principles and influence, he thinks, will protect him from the operation of human laws—and as to divine sanctions—he places them to the account of priestcraft—thus his mind is easy—and like another lying Greek, he is *in utrumque paratus*—prepared on the first pressing emergency, *to kill or be killed*!

More closely connected with duelling than people imagine, is the heathen notion of *fatality*, adopted among many sects of Christians, under the reformed name of *Predestination*. The fatalist reasons thus.—*I will be avenged of mine enemy—I will ease me of mine adversary—that lump of animated matter shall not continue long a stumbling block in my way.—I will challenge him to a duel—and such is the opinion of all men of courage concerning that gentlemanly way of revenge, that if he refuses to fight me, he will be for ever stigmatized with the epithet of coward—white-livered wretch and chuckle-head.—But what if I should fall—well—what if I should—“whatever is, is right”—if I fall by the discharge of my enemy's pistol—I shall have not only lived my appointed time upon Earth—but forever be superior to the object of my hatred. It will be said of me when I am gone, *functus est fato*, as hath been said of many illustrious Romans:—and all men who are of my sentiments and know me, will say—he was a damn'd clever fellow!—but his time was come!*

Heavens and earth! what a delusion, thus to make God the author of all the evils which murder man's happiness—and to place man in the condition of a mere machine—without volition, or the hopes or fears attendant on future amenability.

We hear much of civilization—of the influence of wholesome and well administered laws—of the politeness and elegance of manners to be found among us—and upon a comparison of the moderns with the ancients, much preference is given to the former.—Perhaps the balance is in our favour—but if any truth is due to the author of *Cæsar's Commentaries* on the subject of duelling, their knowledge, their reasonings, their practice, were of a more extensive and refined nature than what modern times exhibit. The ancient Greeks and Romans never fought duels—if they challenged one another, it was to fight only against the enemies of their country. Of such a challenge, *Cæsar*, in the 5th book, § 36, of his *Commentaries*, has given us a remarkable instance.

Two Centurions, *T. Pulsio* and *L. Varenus*, having with great animosity, long contested which was the braver man, or more worthy of preferment, and

being present at *Cæsar's* camp, when assaulted by the *Gauls*; the former, in the heat of the attack, called aloud to the latter in these words,—*Quid dubitas, Verane? aut quem locum probandæ virtutis tuæ expectas? hic dies, hic dies de nostris controversus judicabit.*

Immediately after this spirited incitement to a trial of their valour, *Pulsio* went out of the camp alone, and rushed upon the thickest of the enemies' ranks. *Varenus* followed his rival, who, with his javelin, slew the first of the *Gauls* who engaged him; but being attacked by a shower of darts, one of them pierced his shield, and stuck so in his belt, that he could not draw his sword. The enemy instantly surrounded him, thus encumbered and unable to defend himself; at this instant *Varenus* comes up to his assistance, kills one, and drives the rest before him:—but pursuing them too eagerly, stepped into a hole, and fell down. *Pulsio*, who had by this time disencumbered himself from the dart, and drawn his sword, came very seasonably to the rescue of *Varenus*;—with whom, after having killed many of the *Gauls*, he returned with safety and glory to the camp.—The Romans, we see, did not in their private quarrels, sheath their swords in one another's breasts:—contests for valour among them were properly and nobly turned against the enemies of their country. Here is a noble lesson—and happy would it be if in this we imitated them.

It is reported of the famous Viscount *de Turenne*, that when he was a young officer, and at the siege of a fortified town, he had no less than *twelve challenges* sent him; all of which he pocketed. But being soon after commanded upon a desperate attack of some part of the fortifications, he sent a billet to each of the challengers, acquainting them that *he had received their favours, which he deferred answering till a proper occasion offered both for them and himself to exert their courage for the King's service; that being ordered to assault the enemy's works the next day, he desired their company, where they would have an opportunity of shewing their own bravery, and of being witnesses of his.*—Was not this acting like a man of sense, of temper, and of true courage?

HUMAN LIFE.

“*We lash the ling’ring moments into speed, to hurry us into eternity.*”

CALCULATIONS have been made to ascertain the number of inhabitants on this Globe, and thence to deduce the number of those who die in any given time. The general computation stands thus,

In Asia	650 millions,
In Africa	150,
In America	150,
In Europe	130.
	1080.

In all one thousand and four-score millions. If then we suppose, for the sake of a round number, that the Earth is inhabited by one thousand millions of men, or thereabout, and that thirty-three years make a generation, it follows, that in that space of time, there die one thousand millions.—Then the number of deaths each year amounts to 30,000,000—each day to 82,000 and each hour to 3,416.—This computation I suspect is under the truth, yet it shews us with what impetuosity the tide of human life goes out—how rapidly our hours and minutes flee—and that our life is but a vapour which continueth for a moment.

To my Young Readers,

Let the whole of this essay be dedicated. Therefore, let me intreat them to observe, that Youth is the proper season for cultivating the benevolent and humane affections. As a great part of your happiness is to depend on the connections which you form with others, it is of the highest importance that you acquire in early life the temper and the manners which will render such connections comfortable. Let a sense of justice be the foundation of all your social qualities: In your early intercourse with the world, and even in your youthful amusements, let no obliquity or unfairness be found: Engrave on your minds

that sacred rule of "doing in all things to others, according as you wish that they should do unto you." For this end, impress upon your minds a deep sense of the original and natural equality of men. Whatever advantages of birth or fortune you possess, never display them with an ostentatious superiority.—Leave the subordinations of rank, to regulate the intercourse of more advanced years. At present it becomes you to act among your companions, as man with man. Remember, how unknown to you are the vicissitudes of the world; and how often they, on whom ignorant and contemptuous men have looked down with scorn, have risen to be their superiors in future years. Compassion is an emotion of soul, of which you ought never to be ashamed. Graceful in youth is the tear of sympathy, and the heart that melts at the tale of woe. Let not ease and indulgence contract your affections, and wrap you up in selfish enjoyment. Accustom yourselves to think of the distresses of human life; of the solitary cottage, the dying parent, and the weeping orphan! Never sport with pain and distress, in any of your amusements; nor treat even the meanest insect with wanton cruelty. For HE who formed them, created you—HE who endued them with an instinct for self-preservation, gave you the gift of reason—and to the gift attached a high degree of responsibility. In a word, learn early to *deal justly, to love mercy—and to walk humbly with your God*; then his goodness and mercy will accompany you all the days of your life, and you will dwell in the house of the Lord for ever. S.

HYMENEAL CAUTIONS TO OUR FAIR READERS.

IN youth's gay bloom ye lovely Fair,
Whilst ease and plenty banish care;
Ye in soft pleasures waste the day,
Amidst the debonair and gay;
With candour read—with care attend
These gentle strictures of a friend;
Which well observed, secure you'll tread,

By conscious peace, and virtue led,
Of life the tragi-comic stage,
Amidst a vain, licentious age.

Shun—the weak *Fop*, whose only care
Is to adjust his dress and air;
Who self-enamour'd, ne'er to you
Proper respect will think is due.

The Rattle, Rake and Debauchee,
Who place their bliss in luxury;
In taverns, stews, and sports, and noise,
Averse to calm, domestic joys.

The infidel whose daring aim,
Is all Religion to defame;
Who'll vow, protest, his honour plight,
Then laugh to scorn each sacred rite.

The plodding Cit, whose anxious mind,
To stocks and trade alone confin'd,
The arts of pleasing must detest,

When of your wealth and you possess'd.
The sportsman rude, the sullen clown,
Whose features ever wear a frown;

Whose vulgar ways, & awkward mein,
Excite disgust and raise the spleen.
Each sordid wretch, who hopes in vain
Your hearts by settlements to gain;

Rates female merit, wit and sense,
By pounds, by shillings and by pence.
Detesting these with all their wiles,
Affected compliments and smiles;

Whene'er you condescend to wed,
Choose for the partner of your bed;
Whom Virtue and Religion guide,
From all extremes of vice and pride;

Descended from a worthy line,
In person, decent—(if not fine)
By Nature hap'ly formed to please,
By blending dignity with ease;

Discreetly gay, politely bred,
In men and science duely read,
You or your friends to entertain,

With serious or amusing vein;
To gain respect in public life,
To shun in private petty strife;

By counsel aid, by reason sway,
As love and duty point the way;
Your views enlarge, your taste refine,

And fit your souls for joys divine.
When such bright youths attract
your choice,

Regardless of the public voice,
Or wealth, or lands, those tinsel things,
From whence no real comfort springs;

"Health, peace and competence," you
know

Are all you can enjoy below:
Of these secure, with those you prize,
The arts of coquetry despise;

With gen'rous warmth their suit ap-
prove,
For love alone can cherish love;

That tender sympathy inspire,
And mutual fervour of desire,
Which sanctify the nuptial rite,

With constant and serene delight;
Make each revolving period sweet,
And bliss—if bliss on earth—complete. S.

AFFECTION TO PARENTS.

A N amiable youth was lamenting, in terms of the sincerest grief, the death of a most affectionate parent. His companion endeavoured to console him by the reflection, that he had always behaved to the deceased with duty, tenderness and respect. So I thought, replied the youth, whilst my parent was living; but now I recollect, with pain and sorrow, many instances of disobedience and neglect, for which, alas! it is too late to make atonement.

MAXIMS.

MAGISTRATES.—While justice on public offenders is duly executed, public calamities will not be sent.

Unless Magistrates are upon their guard, they will be made the instruments of wicked men, or of their revenge.

To fear the displeasure of men, and not to fear doing injustice, is an effect of infidelity.

Maxims of the World.

All this will I give thee.

Let us eat and drink.

Vindicate yourself.

A servile temper.

A cowardly temper.

A servile fawning.

An unreasonable patience.

Charity begins at home.

Every man has his faults.

Maxims of the Gospel.

Sell all that thou hast.

Hunger and thirst after righteousness.

Turn thy cheek to him that smiteth thee.

Blessed are the meek.

Forgive your enemies.

Love your enemies.

Bless them that curse you.

Freely ye have received, freely give.

Be ye perfect, even as your Father in Heaven is perfect.

ESSAYS AND THOUGHTS ON VARIOUS SUBJECTS.

CATHARINE I. *Of RUSSIA.*

SHE was not very brilliant and quick in her understanding; but the reason why the Czar was so fond of her, was her exceeding good temper: she never was seen peevish or out of humour; obliging and civil to all, and never forgetful of her former condition.—Peter was subject to occasional horrors, which at times rendered him gloomy and suspicious, and raised his passions to such a height, as to produce a temporary madness. In these dreadful moments Catharine was the only person who ventured to approach him; and such was the kind of fascination she had acquired over him, that her presence had an instantaneous effect, and the first sound of her voice composed his mind and calmed his agonies. From these circumstances she seemed necessary, not only to his comfort, but to his very existence: she became his inseparable companion on his journeys into foreign countries, and even in all his military expeditions.

CYRUS had taken the wife of Tigranes, and asked him what he would give, to save her from servitude? He replied, all that he had in the world, and his own life into the bargain. Cyrus, upon this, very generously restored her, and pardoned what had passed. All were full of his praises upon this occasion, some commended the accomplishments of his mind, others those of his person. Tigranes asked his wife, whether she did not greatly admire him? “I never looked at him,” said she. “Not look at him!” returned he; “upon whom then did you look?” “Upon him,” replied she, “who offered his own life to redeem me from slavery.”—This charming example should be copied into our behaviour in the house of God; where we should behold and contemplate the beauties and perfections of that blessed person alone, who actually did give his life a ransom for us.

WOULD you see human vanity and misery at the highest? Behold the globe of the world carried in procession before the corpse of the Emperor Charles VII. who, during the short course of his wretched reign, could not keep possession of one small unfortunate province.

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